Lutheran Herald

NEW CHURCH IN MICHIGAN

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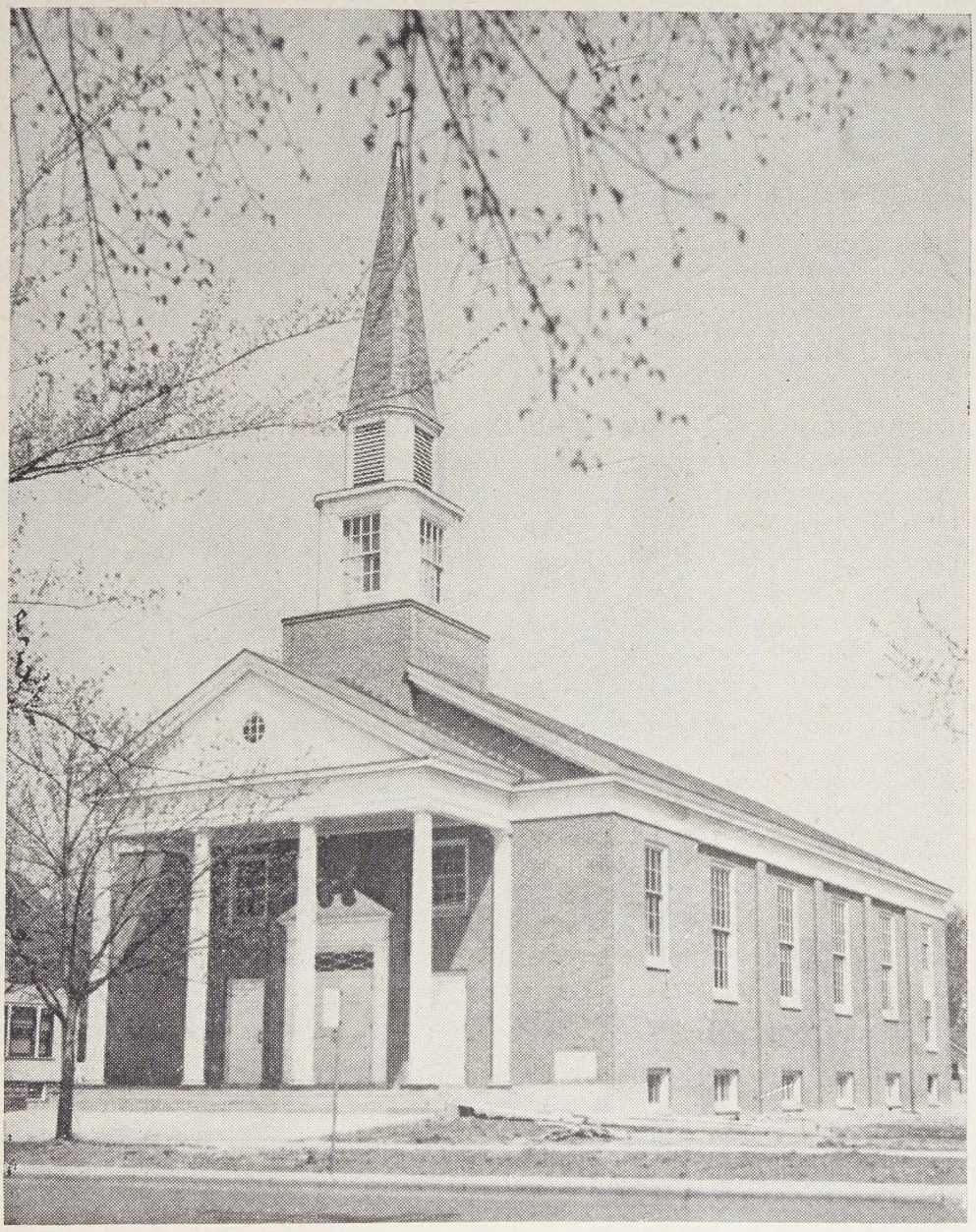

New Church Building Recently Completed by Our Saviour's Lutheran Church of Muskegon, Michigan. For Further Details See Page 570.

LUME XXXVII MINNEAPOLIS, MINN., JUNE 16, 1953 NUMBER 24

Within the E.L.C.

WASHINGTON CHURCH EXCEEDS BUILDING FUND GOAL

Photo by Robley L. Johnson

Richland Lutheran Church in Richland, a rapidly growing city in southeastern Washington, has recently completed a two-week building fund campaign which passed its goal, set at $100,000, by fifty percent. The above picture shows the members of the canvass committee. In the foreground Dr. Leo K. Bustad, general chairman, is seen in the act of congratulating A. C. Miller, chairman of the canvass committee. At Mr. Miller's right stands the Rev. C. Kenneth Peisker, pastor of the Richland Church.

COLONIAL CHURCH BUILT[I] MICHIGAN CHURCH

The picture on the front pa[g] this issue shows the new church [b] ing recently completed by Our [S] iour's Church, Muskegon, Mich. believed to be the only churc[h] Colonial architecture in The Eva[n] ical Lutheran Church. The cong[r] tion, which incidentally observes year its 70th anniversary, has re[c] taken the new fane into use; it be dedicated later in the present The cost to the congregation is $ 000, an amount which include[s] expenditure involved in relocating modernizing of the parsonage. nave of the church seats about The church has a full basement equipped for the use of the Su[n] school, and also an annex for mee[t] of organizations within the cong[r] tion. The pastor of the church 1944 has been the Rev. A. M. K[r] sen, who soon will move to his[s] parish, Moreland in Chicago; he[i] be succeeded in Muskegon by the[s] A. L. Gronberg, St. Albans, York.

NORTHEASTERN IOWA CHURCH CELEBRATES CENTENARY

Springfield Church, located six miles northeast of Calmar, Iowa, observed the 100th anniversary of its founding Sunday, June 14, introducing the events in the evening of the 12th with an historical pageant. Dr. J. W. Ylvisaker, president of Luther College, preached the sermon at the morning service on the 14th. Other speakers of the day were the Rev. C. T. Paulson, Waterford, Wis., a former pastor of the parish, and the Rev. Olaf Lysnes, St. Paul, Minn., whose father, the late Prof. D. Lysnes, was a pioneer pastor of the church. The present pastor is the Rev. J. N. Lunde. The congregation was organized June 13, 1853, by recently arrived Norwegian immigrants. Its first pastor was Peder Asbjornsen. Its first attempt to build a meeting house in 1860 was frustrated by a storm; a church built in 1863 was replaced by the present structure, erected in 1903. Among the early members of this church were the Rev. G. Hoyme, president of the Norwegian United Church 1890-1902, and his mother, who lies buried in the Springfield cemetery. Since 1945 the Springfield Church has been in parish affiliation with the Calmar Lutheran Church, which in about three weeks will also observe its centennial.

YOUNG CHURCH GRADUATES ITS FIRST BIBLE DEPARTMENT C[L]

The accompanying picture shows the first Bible Department graduates of the William[s] Church's Sunday School, Williams Bay, Wis. Their teacher, Mrs. David S. Johnson, [s] to the left in the rear row. The six girls started their four-year course at the time [o] founding of the church four years ago. The Sunday school had at that time 18 pup[ils] now has 104. The congregation, which is served by the Rev. Norman E. Nelson, is [s] worshiping in rented quarters, but on May 24th ground was broken for the erection [o] church.

LUTHERAN HERALD — O. G. Malmin, Ed[itor]

GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, News [E]

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Lutheran Herald

A "Leatherbreeches Minister" in Portland, Oregon

Kenneth Bjork

f all the pioneer pastors on the West Coast, clearly the ost controversial was the Reverend A. E. Fridrichsen, eccentric bachelor who at the age of sixty went to rtland and there, in 1871, organized the first Scan- navian Lutheran church in Oregon. Fridrichsen, like vistendahl, was a prolific writer to the Dano-Norwe- an newspapers of the Middle West, especially to *edrelandet og Emigranten* and *Skandinaven*. In fact e letters of Hvistendahl and Fridrichsen were, for a nsiderable period during the 1870's, the only first-hand counts of the West Coast written by Norwegians for Scandinavian audience. Fridrichsen therefore typifies e pioneer pastor as a force in the emigration story, en when that story is wholly divorced from the Lu- eran synods that figured most prominently in the life the Scandinavian immigrants.

Pastor Fridrichsen was held in low esteem by the ders of the Norwegian Synod, who refused to accept n as one of their own. During his years in Portland was affiliated with the Evangelical Lutheran Joint nod of Ohio and Other States. This seems strange at st glance, for Anders E. Fridrichsen was born in ristiansand, Norway, in 1810; he took his examination theology at the national university in Christiania and several years thereafter taught, served as precentor, d operated a farm near Lillesand. In 1855, in answer a call from a congregation in Kaufman County, xas, he emigrated to America. Two years later he was Minnesota and Wisconsin, and in the late 1860's he ved congregations in Houghton County, Michigan.

When Fridrichsen went to Michigan, the Synod paper, *rkelig Maanedstidende,* said of him: "Seemingly he n no longer find a permanent charge without resort- g to the most out-of-the-way segment of the Norwe- n population."

Whether for good reasons or bad, a variety of legends ew up around Fridrichsen during his years in Mower, lmore, Freeborn, and Watonwan counties in Minnesota. He acquired, among other things, the title of "Leatherbreeches Minister" because of the shaggy, yellow skin trousers and boots that he wore for everyday. It was said of him, too, that as he traveled about among the Norwegian settlements in Minnesota, attracting attention everywhere because of his unusual attire and baptizing and preaching as a kind of free-lance pastor, he was exceedingly sharp in his business dealings. As fees for his ministerial services he shrewdly accepted hides, meat, tallow, wool, young pigs, and socks; when he had a full load of these gifts, he would set off, for example, to Winona to exchange his merchandise for jingling coins.

En route to Portland, whence according to the Reverend H. O. Hendriksen he had been invited by an English Lutheran pastor to work among the Scandinavians, Fridrichsen unsuccessfully attempted to organize a congregation in San Francisco during Pastor Hvistendahl's absence from the city. Hvistendahl remarked: "Shortly before my arrival here, Fridrichsen, who could win no confidence, left for Portland, Oregon. There he got a church built by providing the money for it himself; but from what I have heard from trustworthy sources, he will be unable to organize a congregation."

But time was to prove Hvistendahl mistaken and to fix a more charitable interpretation on Fridrichsen's mission work than was given it by the Synod leaders. For he did provide a temporary spiritual shelter during the 1870's, and the records express thankfulness for his pastoral as well as his material services. The secretary's report of the first meeting of the Scandinavian Evangelical Lutheran Church in Portland, Oregon, reads: "On October 16, 1871, the Reverend Mr. A. Emil Fridrichsen, *Candidatus Theologiae* of the Royal Fredrik University of Christiania . . . and an ordained Evangelical Lutheran minister and pastor of the Norwegian Evangelical Church in Hancock . . . was presented and recommended upon invitation of the Norwegians, Danes, and Swedes assembled under the direction of the Lutheran ministers in Portland and of the Reverend A. Meyers, who had examined his credentials and found them to be wholly satisfactory.

"Pastor A. E. Fridrichsen then greeted the assemblage in the name of his Lord and Master Jesus Christ, and told them that the love of Christ had compelled him, despite his age, to undertake the long and dangerous

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journey to the Pacific Coast at his own expense in order to look after the scattered sheep of his Lord among the three brother nations—Norwegians, Danes, and Swedes—and if possible to bring the straying ones back to their mother church. Provided it met with the approval of those assembled, he would conduct services according to the Norwegian ritual in so far as it was possible."

According to the Reverend Mr. Hendriksen, who provided the writer with a copy of the record just quoted, Fridrichsen listed the names of 486 children baptized by him in or near Portland—and as far away as Tacoma, Washington. Hendriksen also speaks of Fridrichsen's pastoral work as energetic. He built both a church and a parsonage on the corner of East Seventh Street and Lincoln Avenue in what was then East Portland; the buildings were paid for by the minister, and the property was deeded to him. Fridrichsen at times also preached in Astoria, Skamokaway, Brush Prairie, and Tacoma, usually conducting services in Norwegian but occasionally speaking in English and on certain occasions in German. An interesting document from Fridrichsen's hand reveals at least one trip to Oysterville in Pacific County, Washington, where he organized a congregation of Scandinavians engaged in cultivating oysters.

Nevertheless, it must be conceded that Fridrichsen's work left something to be desired. Among other things, relations with his parishioners were none too good during his last years. When the Joint Synod of Ohio decided that it could not assume charge of the work in Portland, Fridrichsen willed his property to the Missouri Synod, with the wish that it be used for mission activity on the West Coast. The pastor, a bachelor to the end, died early in 1882. Shortly after his death, a short item appeared in the Norwegian newspapers of the Middle West. It referred to Fridrichsen's "restless life" and the "disappointments and loneliness" of the "honorable old man's" last days. "He has willed his estate," the story reads, "consisting of church, house, and a half block of land of considerable value, to the German [Missouri] Synod; but among the Norwegians here there is great resentment over this, and the will may be declared invalid."

Whatever the final verdict on Fridrichsen's mission, it is clear that he was a real force in the beginnings of Scandinavian migration to the Pacific Northwest. It is possible, as some of the records would seem to indicate, that he had a financial interest in attracting immigrants to the Portland area, but more probably his many letters to the secular press were inspired by a sincere desire to share his knowledge of a new region. They served to acquaint the people of the Middle West with an area in which they became increasingly interested during the depression years of the 1870's. Below, in English translation, is part of a letter that Fridrichsen wrot answer to questions about the Puget Sound from rea of *Skandinaven,* a Norwegian newspaper publishe Chicago. This letter appeared in the issue of June 1872, and it expresses the combination of enthusiasm restraint that characterized his many articles. It re

"I found myself highly disappointed because the l scape consists almost exclusively of enormous fir for The trees are not felled near the roots but, with the of a scaffold, are cut down about sixteen feet up f the roots. To cultivate land there would seem to to take an eternity. Meantime, however, wherever t are sawmills nearby, the woods are a good source income. It's true there are said to be prairies near Attalia, and Olympia, but that land is already in hands of greedy speculators. I therefore advise the grant against going there, unless he has means. I has, he can unquestionably expect to reap a huge p from having been on the spot when the Northern Pa Railway eventually decides upon its terminal on Sound, or when the railroad is completed.

"One may be certain that the whole Asiatic comm particularly that of Japan and China, will be dr there because of the northern route and the ocean rent, which according to the talk of trustworthy sea forces all ships to come within sixty miles of P Sound before they can set their course for San Franc The entrance to Puget Sound is also reputed to be m less dangerous than the one to San Francisco. A fur advantage claimed is that since the line from P Sound to Duluth on Lake Superior is shorter than of the other lines, it will be cheaper, because d sailing from Duluth to Europe can be expected as as the canals are widened and improved.

"The land east of Puget Sound in Washington ritory, as, for instance, near the Spokane River, Yakima River, and several others having outlets in Columbia, which in turn forms the main part of boundary line between the territory and the stat Oregon—all this land, together with vast stretche Oregon east of the Cascade Mountains, is said t excellent, each region in its own way, namely: larger plateaus are overgrown with a kind of (bunch grass) and they are best suited to cattle rais whereas the valleys are suited to grain farming. gold mines are also to be found there; but since eas Oregon suffers greatly from lack of rain, the land not be cultivated without the aid of expensive ir tion canals. But more such canals are now under struction in several places in east Oregon. And eas Washington lacks woodland, though coal is avail for fuel. The distance to woods, however, is said n be as great as in many places in Minnesota, Illi and Iowa.

"This fall I tasted peaches and grapes from t

as which were just as good as California's. And I self have fig trees with fruit 125 miles from Portland. u may take it for a certainty that no region in the ited States can be compared with the state of Oregon l a part of Washington Territory so far as fruit ing is concerned, especially apple raising. Oregon atoes also bring a good return. London pays the hest prices for Oregon wheat, and a considerable ntity of seed wheat is shipped direct to England. The gest part, however, is said to go to San Francisco. . Statistics also show Oregon's production of other ds of seeds to be very high, as a rule many times ater than that of Minnesota and Wisconsin.

I have just returned from a trip through the Wilette Valley, where I was told there were many prai-. For a man who has traveled through Texas, Minota, Iowa, and many other states, and has seen their rmous prairies, it seems incredible that anyone could nk of calling a 20- or 30-mile stretch of land a prairie. But when I saw how much land lay uncultivated or was used for small herds of cattle, I marveled exceedingly where all the wheat came from which I myself have seen hauled by rail to be shipped to England in sailing vessels or to San Francisco in steamships. This, I repeat, is wholly incomprehensible to me, unless the productivity of the cleared land is so much greater than what I am used to; but the facts here speak for themselves. If a man is to judge the soil at first glance he will unquestionably say: 'I wouldn't give a snap of my fingers for either Oregon or Washington Territory.' Sailing up the Columbia and Willamette rivers one saw nothing but forest-covered mountains. If one cuts down the trees, the roots, if they are not altogether too large, will rot and can easily be pulled up inside of two years. The soil usually seems to be sand or a gray clay—in places yellow. Since it is mixed with marl and rain falls in abundance during the winter and a part of the spring, this soil, as stated, is exceedingly productive."

A Question of Translation and Interpretation

John P. Milton

THE REVISED STANDARD VERSION OF THE OLD TESTAMENT

IV

e of the passages where the Revised Standard Version aid to reveal its theological bias is Psalm 45:6-7. he psalm is addressed to "the king" (vs. 1) in celetion of his marriage. If the word "Elohim" (God) in 6 is the vocative it means that "the king" is addressed "God." Most of the versions, including the King es, do render it as a vocative. The Revised Standard sion translates, "Your divine throne endures for ever l ever," and lists two alternate translations, includ- the one with the vocative, in a footnote. The Ameri- Standard Version also lists one of these alternate derings in a marginal note. The King James Version es no indication that any translation other than the ative is possible.

he linguistic facts are these: The Hebrew of line , verse 6, is a nominal sentence with the verb "to be" itted. The word order (in literal translation) is as ows: "your (thy) throne God forever and ever."

he need of interpretation before translation becomes arent immediately. Where does the verb "to be" ng in the sentence? The simplest construction gramically would be to put it between the first two nouns ubject and predicate, "your throne is God" or "God our throne." It is rendered that way in Goodspeed's erican Translation of the quotation from the Sepgint in Hebr. 1:8. Since this is poetry it might not oo bold a figure of speech to represent God as being rone, just as in the Book of Revelation He is repreed as being a temple (Rev. 21:22).

On the other hand, the Hebrew also permits the vocative construction for "Elohim," with the resultant translation, "your throne, O God, is for ever and ever." It is rendered that way in the Septuagint, the Greek version, which is the oldest of the Old Testament versions, and is quoted in that form in Hebr. 1:8-9. The grammatical possibility of the vocative is attested not only by many versions but also by many able Old Testament commentators.

Still another translation that is grammatically defensible is indicated in the RSV footnote, "your throne is a throne of God"; see also ASV margin. This translation treats the sentence as a case of ellipsis, where some words must be supplied in order to show the exact relationship between the words that are written. Ellipsis is not uncommon in Hebrew poetic style, as can be seen from the many italicised words in the American Standard Version of the psalms. On this principle of ellipsis even the rendering in the American Jewish Version, "thy throne given of God," can be defended.

Linguistically, then, there are three or four possible translations of Ps. 45:6. It is quite correct to say that "Elohim" *may* be translated as a vocative, but it is quite incorrect *as far as the language is concerned* to say that it *must* be so translated. It becomes ultimately a matter of interpretation.

But does not the quotation of Ps. 45:6-7 in Hebr. 1:8-9, where the vocative is used in the Greek translation and

the passage is applied to Christ, settle the question of interpretation for one who believes in the unity of the Scriptures as the Word of God?

It does make clear that the passage in the psalm has Messianic significance. It testifies to the fact that there is prophecy in the psalm which in a true sense is related to Christ and is fulfilled in Him. But it does not necessarily follow that it is a direct prediction of Christ; it may be a prophecy through type. Nor does it necessarily mean that it is a clear and definite ascription of deity to the Messiah in the ontological Trinitarian sense of the Christian confession which is based on the witness of the New Testament. Any one of the four translations discussed above can be harmonized with the use of the passage in Hebrews 1 unless we insist on a completely literal correspondence between prophecy and fulfilment.

The hesitation to take Ps. 45 as a direct and definite ascription of deity to the Messiah need not be due to theological bias. There are other reasons, good reasons, for giving the serious Bible student pause before he jumps at a conclusion. We repeat what we have said before, that even a Christian, who believes firmly that prediction is possible, has the right to inquire with critical honesty as to what a prediction really means. When we do this with Ps. 45 we discover four or five reasons for more caution and less dogmatism in our interpretation and translation.

The first reason is that we have three or four possible translations of the Hebrew that are almost equally defensible. To select one of these four and to base a doctrinal interpretation upon it is to lay too uncertain a foundation for Christian faith. It is anyone's privilege to defend the vocative translation as being in his opinion the best translation, but he cannot honestly say that it is the only natural translation and that to reject it in favor of another is to deny the Word of God.

The second reason is that there are indications in the psalm that it is not a direct reference to Christ. Many interpreters who accept the vocative translation put the emphasis in their interpretation on prophecy through type. The language of the psalm attaches itself to a king of the house of David; with this house of David God had made an everlasting covenant (II Sam. 23:5); this covenant became the basis of the prophetic concept of the Messiah as the son of David; each Davidic king is related to the covenant and to the Christ in whom it was finally to be fulfilled as a living link in a chain, sharing with Him something of the significance as the Lord's anointed and foreshadowing the greater glory of the Messiah who was to come. Eduard Böhl, for example, whose fine interpretation of the Christology of the Old Testament is often indebted to Martin Luther, believes that the psalm refers in the first instance to Solomon and to his royal marriage to Phara daughter (see I Kings 3:1), which becomes the t for a comparison with the spiritual marriage of Messiah and the heathen (the Church).

Böhl does not hesitate to ascribe the vocative "Eloh to Solomon as the type as well as to the Messia the anti-type. That could only be true if, as suggeste Franz Delitzsch, the use of the word here is rel to the designation elsewhere of *earthly authoritie* "Elohim" (see Ex. 21:6; 22:7f.; Ps. 82:1, 6; cf. Ps. 1), "because they are God's representatives and the b ers of His image upon earth." That is, "Elohim used here of "the king" may have a *functional* ra than an ontological significance, so that (to quote litzsch further) "in his heavenly beauty, his irresis doxa or glory, and his divine holiness, he seems to psalmist to be the perfected realization of the close lationship in which God has set David and his see Himself." The emphatic "God, your God" in vs clearly distinguishes "the king" from the God stands above him and anoints him with the oil of g ness, even as in the New Testament God is someti called the God as well as the Father of Jesus C (John 20:17; Eph. 1:3). It would seem that the em sis is upon the close functional relationship between king and God rather than upon complete identity, that is in keeping with the general nature of Messi prophecy.

We might add that to call the king, even the Messi king, God with the intent of ascribing deity to J instead of describing his functional relationship a representative of God, would be a sharp departure f the practice elsewhere in the Bible. There is no o example of this address in the Old Testament. Isra kings were never deified as were the kings in r countries of the ancient East. Under the circumsta are we justified in assuming that the king is addre as God in Ps. 45:6? Would not such a casual ascrip of deity be apt to be misleading, suggesting a lapse a heathen pattern of thought rather than a unique di revelation?

How different is the actual revelation of the C as the Son of God in the New Testament! There H confessed to be the Son of God because He has b declared to be such "in power" from His birth to death, and finally and supremely so "by His resurrec from the dead" (Rom. 1:4). It seems to me to be nificant that even in the New Testament, in spite o clear testimony that Christ is God, Jesus is never dressed directly as "God" after the manner of the cative in Ps. 45:6. Thomas' confession, "My Lord my God," is no exception; for that is a confessio faith based on a personal confrontation of the R Christ and not a form of address. In speaking to J

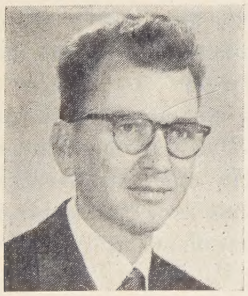
disciples often called Him "Lord" but not "God." With reference to the use of the psalm in Hebr. 1:8-9, interpretation suggested by Marcus Dods in *The positor's Greek Testament* merits careful study. He s: "The points in the quotation which make it rele- nt to the writer's purpose are the ascription of do- nion and perpetuity to the Son. . . . It does not tter, therefore, whether we translate 'Thy throne is d' or 'Thy throne, O God,' for the point here to be rmed is not that the Messiah is divine, but that He s a throne and everlasting dominion."

is my humble opinion as one who believes firmly in Bible as the Word of God and in Jesus Christ as Son of God and the Savior of the world that the ophecy in Ps. 45:6 conforms to those laws of prophecy which we spoke in a previous article, concealing and vealing at the same time, predicting and foreshadow- g through the experience of the anointed king of the use of David the more glorious experience of the essiah to whom the covenant with David pointed ward, and reflecting in a special way "the close ationship in which God has set David and his seed nd pre-eminently then the Messiah) to Himself"; but ving it to the historical fulfilment to reveal clearly truth that Jesus the Christ is the Son of God. According to this principle of interpretation any one of the translations discussed earlier in this article would furnish an adequate predictive base for the Messianic application given the passage in Hebrews 1. So would the translation in RSV. It may not be the best translation (my own preference is for "God is your throne"); but at least the RSV is fairer than the King James version in indicating that there is more than one translation possible. The rendering "your divine throne" does serve to bring out the close relationship between "the king" and "God" which is the essence of the prophecy and which is seen to be fulfilled in an absolutely unique sense in Christ.

It is only if we insist on building a doctrinal interpretation on *one* of several possible translations, and if we insist that the language of the prediction must be doctrinally as clear and specific as that of the fulfilment, and if we ignore all difficulties raised by such an interpretation, that we can categorically condemn the RSV for theological bias and exalt the King James Version as the defender of the pure faith.

The truth of the deity of our Lord and Savior Jesus Christ is not dependent upon incidental allusions of debatable linguistic and doctrinal significance; it rests upon the clear testimony of eye-witnesses to His life and death and resurrection. There is prophecy in the Old Testament which is fulfilled in the New, but the fulfilment may be greater than the prediction.

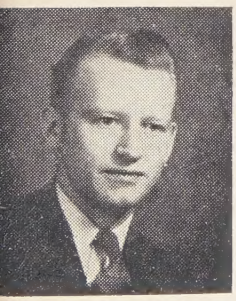
NEW MEN INTO CHAPLAINCY AND PARISH MINISTRY



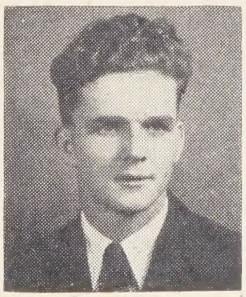
Edwin S. Barsness, Jr.
Black Earth, Wis.
Zion Luth., Deary, Idaho; Potlatch Luth., Potlatch, Idaho.
Graduated Feb. 12, 1953.

Ray Farness
Formerly pastor of Christ Church, Chicago, Ill.
Chaplaincy, U. S. Navy.

Roland A. Saethre
Formerly pastor of First Lutheran and Little Sioux congregations, Milford, Iowa
Chaplaincy, U.S. Air Force.



Roy Christian Hafso
Viking, Alberta, Canada
led to the Medstead par- Saskatchewan.



Johan Arnt Hesje
Crooked River, Saskatchewan, Canada
Called to the Melville parish, Saskatchewan.

Oscar James Johnson
Hawarden, Saskatchewan, Canada
Member of the Lutheran Free Church.

Richard Snipstead
Donalda, Alberta, Canada
Member of the Lutheran Free Church.

Church in Luwamba

Worth Waiting For

Millicent Hauge

Many years ago hopes were born in the hearts of a small group of missionaries in South Africa, in the hearts of a few natives in the area, and not least of all in the hearts of a congregation in America, for a church at the infant mission station that has come to be known as Luwamba.

This was the first station I saw, and the J. F. Ylvisakers were the first of our missionaries that I met in 1942. Hardly ever do I travel the road from Empangeni to Luwamba that I do not think of the changes that have taken place during the years. The first Sunday in our chapel-school house is imprinted indelibly in my mind. The hills that were visible from the window and the homes hidden on them furnish the same challenge today as they did at that time.

A building not set completely apart for worship soon shows its other uses, especially so when a crowd of Zulu children use it daily. Here at Luwamba, then, the need for a church was real.

A Zumbrota, Minnesota congregation sent its altar, altar rail, pulpit, baptismal font, and altar furnishings. That was the first step towards a house of worship being built at Luwamba. Finally, in 1945, after many years of work in the area, Pastor Ylvisaker laid the foundation and built the walls of the new church. His time on the field was cut short due to Mrs. Ylvisaker's illness, so it is literally on the foundation of others that the church here has finally been completed.

Since 1945 the station has been under the directorship of the missionary at Entumeni some sixty miles away. It was a physical impossibility to oversee the construction of such a building at such a distance. Not until Mr. Overvold was stationed here so the work could be closely supervised could that building, whose walls cried out for a roof, be completed.

February 15, 1953 is for us, then, a day of rejoicing indeed. Can you join me now as we sing and pray with the congregation, fellow missionaries from each of the other stations, and European friends of the sion who live in the community; then follow the tors with the assembled congregation as we go the old to the new house of worship? Singing is a of that procession too. As we pause for Pastor A to unlock the door, I'm sure there is a special in the heart of each one present. Taking our pla the front pew makes it impossible to see the faces c congregation. On both sides of the chancel are s those who will take part in the dedication service.

Altar pictures have very often been a source c spiration and challenge to me. The years, of course been very hard on the painting given to the cong tion. It is a thrill, therefore, to see that paintin what must be almost its original beauty. Mrs. rud's artistic hand has restored for us the scen Jesus and the two on the way to Emmaus enterin home for repast. One can almost sense the burni their hearts as He unfolded the Scriptures to May it ever be thus as we assemble in our Luw church, our hearts aflame as the Word is reveal us.

Now we hear appropriate words read by the G. Lislerud, the Rev. T. Homdrom, the Rev. P. Mr. A. Overvold, and Mr. J. Bhengu, with the Re Astrup performing the act of dedication.

My understanding of the Zulu language is lim indeed, but I'd like to share with you a few o thoughts that find their way into my heart as we to what Pastor Astrup is telling us as a group of shippers. Christ is standing outside the closed do our hearts waiting for us to open unto Him. H willing to make living stones of His Church on each one of us to accomplish by His grace the tas aside for us; thus gathering into the fold those yet remain without. Even as the building erecte God's glory is dedicated today, so may each one here have experienced a rededication to our task i Living Church of the Living Lord.

:choes Into Africa

Pearl Guttromson

ıe South African Luther League also has a "Rally the Valley."

"I would like a round trip ticket to Moorhead, ease." Soon there will be hundreds of Luther Leaguers ıying tickets and boarding buses and trains that will ke them to the Convention City. Recently some of and Emma Eide boarded the Chevrolet pick-up and ent to the Luther League "Rally in the Tugela Val-y" here in South Africa. Taking with us the auto-rp, phonograph, literature, coffee, and car tools, we gan the trip down the hills. It was cold at Untun-mbili, but about 3,000 feet lower it was very hot. hough the road had over 150 curves, it was fairly od. After leaving the main road, we crossed dry er beds and drove where most of the tree stumps d rocks would be avoided. As we traveled, we had hang on with both hands, move from one side of the uck to the other when the pick-up slanted, and duck hen we passed the many thorn trees. When we crossed e last stream, we saw a teacher and her pupils wash-g and dressing for church.

At the Etulwane Church about 200 people had gath-ed. The children sat on the ground, and the many der folks occupied the benches. During the first part the service many heathens peered through the open indows. Evangelist Nzuza invited them to come side. Among the group was a woman whose face was vered by her long stringy hair filled with large white ads. Perhaps she was a witch doctor. After everyone as seated, the service continued with an emphasis on Mayenziwe Intando Yakho Emhlateni" (Thy Will Be one on Earth.) About five girls spoke on this theme, rious school groups sang, the three evangelists spoke, d Pastor Bhengu from Hlabisa brought the rally mes-ge. I could not understand very much of the Zulu rmon, but I sensed that God was using him mightily. any desired to become the children of God, and sev-al heathens requested instruction.

efore starting home I ate my first meal in a Zulu me. It was delicious. Two chickens had been roasted the Zulu three-legged kettle and were served on a rved wooden tray. Rice, madumbas, and tea were also ovided. There weren't enough dishes, but by using e lids from our cookie tins for plates, we managed cely. We had brought along some rosettes, and some-e asked if they had been sprinkled with mealie meal. ealie meal is crushed white corn; however, this was wdered sugar.

We arrived home with thankful hearts, knowing at God has answered prayer, and that the "Rally in the Valley" had been used to bring some lost Zulus into His Kingdom. May His will be done and His Kingdom come in Zululand, too.

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The following letter has been received from the graduates of the Lutheran Theological Seminary on our mission field in Hongkong.

May 26, 1953, Graduation Day
Lutheran Theological Seminary
Shatin, Taofongshan, Hongkong

Dear Dr. Syrdal and friends of our mission:

This is the last letter which we write you from this beautiful campus, on this graduation day. We are filled with thanksgiving as we think of all friends who have supported and are now sustaining us through prayers and concrete contributions.

The more we pray, the more we become conscious of the solid fellowship which links us in all phases of life. When the world propagates the doctrine of hatred and isolation, we find Christ quite a new Light which breaks down barriers of every kind. We thank God for providing us an opportunity to know more of Him on the way of love. Such is the joy that we can find no joy unless it is multiplied through sharing with our brothers and sisters in Him.

Among us seven L.U.M. graduates, five are to work in this Colony while two have been called to serve on Taiwan. The thought that Christ goes and works before us does comfort and encourage us fresh recruits for the furtherance of His Kingdom.

Remembering how dearly the Lord has loved us through these years of school life, we send you a hearty greeting with deep gratitude which is ever due to all our dear friends in His love. We ask you also to continue praying for us and for China. Certainly the Lord will be satisfied when He sees the fruits of His laborious effort.

Let us look up to Him for strength and power! Let us be one in prayer and through prayer with the spirit of love. Let us praise Him. We greet you specifically with the Psalm 121.

Yours in Christ,

(signed)

Paul Chu
Levi Gin
Peter Chou
Paul Hsu
James Ma
Paul Chang
Conrad Lee

EDIT

Thoughts on

The membership chart at the bottom of this page reveals that The Evangelical Lutheran Church enjoyed another year of healthy growth in 1952. Baptized membership increased 4.22%, for a total gain of 36,861. The percentage gain for 1951 was 3.7. Thus the trend which began about a decade ago continues. Some years have showed greater gain than others, of course, but it has been many years since our growth was as low as the average for either Protestants or Lutherans as a whole. While we are not "the fastest growing Church in America," we can honestly say that we are among the fastest.

All this is most gratifying. We have stated often our fears that we may be tempted to place too much emphasis on numbers and to judge the success or failure of our Church by its increase in membership. Increase in membership is important only in so far as it indicates a sound spiritual condition in the Church.

It is interesting to notice where the highest percentages of growth were found in 1952. The California District, 21.07, probably showed the highest per cent increase in a district in the history of the ELC. In actual numbers, it is not large compared with the number added in more populous districts. But it reveals beyond doubt that California is not disappointing those who spoke of it as our "coming" Home Mission district at the time it was established. Pacific, which is second with 8.37%, also represents first and foremost Home Mission growth. The fact that the percentage is lower there than in California simply reveals that Pacific has many more older congregations whose slower growth offsets the very rapid growth of the Home Mission congregations.

From an organizational viewpoint, it is probably correct to say that numerical growth of the Church is inseparably bound up with three departments of our w Home Missions, Evangelism, and Stewardship.

The first of these we have discussed so frequently anything we say here will be repetition. Just a few by way of reminder. From 1944 through 1952, the established 156 congregations. It is worth noticing this phenomenal record, year by year, coincides al exactly with our largest growth in baptized mem During the past seven years, the ELC has each reported a higher percentage growth in membe than any other Lutheran body in America. When adds the fact that, year by year, the highest percer growth is recorded in the districts in which most o young congregations are found, the conclusion i escapable that the most important factor in our gr is our Home Mission policy and program.

In his report to the Board of Home Missions a close of 1952, Director Dybvig pointed out that in only six Home Mission congregations were begun. reason? There was "very little new money" adde the Church Extension Fund during the year. Tha fact, is the only thing which keeps us from fo ahead much faster. Partial solution is now found i source of money opened for the Department of H Missions through the Trust Certificate plan whic Church adopted in 1952. This fact, plus the fact enlarged synodical budget for 1953, is reflected b intention to begin 31 Home Mission congregatio 1953.

THE EVANGELICAL LUTHERAN CHURCH
MEMBERSHIP STATISTICS—1952

DISTRICT	BAPTIZED MEMBERSHIP				CONFIRMED MEMBERSHI		
	1952	1951	Gain	%	1952	1951	Gain
Eastern	215,576	208,404	7,172	3.44	150,643	148,081	2,562
N. Minnesota	116,317	112,497	3,820	3.39	79,583	78,242	1,341
S. Minnesota	178,937	172,793	6,144	3.55	125,414	123,243	2,171
S. Central	79,190	77,118	2,072	2.68	54,086	53,305	781
S. Dakota	89,855	84,575	5,280	6.24	60,640	58,060	2,580
N. Dakota	114,682	111,786	2,896	2.59	77,178	78,109	1,069
Rocky Mountain	34,864	32,918	1,946	5.91	21,307	20,593	714
Pacific	39,749	36,676	3,073	8.37	25,370	24,126	1,244
California	22,014	18,182	3,832	21.07	13,786	11,776	2,010
Total U. S. Only	891,184	854,949	36,235	4.26	608,007	593,535	14,478
Canada	18,490	17,864	626	3.50	11,740	11,616	124
GRAND TOTAL	909,674	872,813	36,861	4.22	619,747	605,151	14,602

IALS

of the Church

Ve mentioned Evangelism as the second factor which counts for the growth of the ELC. In the issue of pril 14, 1953, the editor wrote extensively on the subct, "Fields Are Where You Seek Them." Chief burn of that editorial was that there are "fields white nto harvest" even in the old, staid communities where ur Church has been strong for the better part of a ntury. We pointed to the fact that a recent circuitide visitation program in one of the strongest circuits our Church unearthed 160 candidates for adult inruction, 298 candidates for membership by transfer and by reaffirmation of faith, 141 children for baptism, nd 291 children to be enrolled in Sunday school. Certinly, that is "raw material" for appreciable growth! The Department of Evangelism has just sent us anher summary of its work along this line. In chart rm, three of its "Preaching-Teaching-Reaching" conrences are summarized. The following "membership rospects" were discovered through these three conferces: 255 candidates for adult instruction; 601 other ndidates for membership; children to be baptized, 6; and children to be enrolled in Sunday school, 661. ine such conferences are still to be held during the rrent year. If results are in any way comparable, ere surely is every indication that the result will be a rge increase in membership.

hird we mention Stewardship. This influences church rowth chiefly in two ways. Obviously, Home Mission rowth and growth through Evangelism are inseparably ound up with the Department of Stewardship because e routine operation of these departments and their ility to carry on and expand their work is dependent on budget support.

It goes deeper than that however. There are those who el that the work of the Department of Stewardship in itself a type of Evangelism. We agree with that inion. After all, the routine of encouraging the raisg of money for synodical purposes is only a part of e entire program of our Stewardship Department. also includes an intensive and extensive program of ducation, and that in turn reflects itself not only in ore generous giving of money but in fuller consecran to the entire Kingdom program.

Ve detail all this chiefly for two reasons. The first is at we believe that a membership growth which is ing brought about through the means we have discussed will of necessity be the kind of growth which makes for a strong Church. It is not superficial; it is rooted deep in the desire, not to increase membership of the Church or of a congregation as an end in itself, but rather to build the Kingdom of God among men. No one would dare to say that every member thus added to the Church is a confessing Christian, any more than one would dare to say that every present member of the ELC is a confessing Christian. But one *does* dare to say that no person is accepted into the Church whose life manifests clearly that he is *not* a child of God. And furthermore one dares to say that the type of preaching in vogue in our congregations is such that it constantly brings hearers to examine anew their relationship to their God. What this amounts to, then, is that we do dare to say that the growth of the ELC is an indicator of spiritual life.

Secondly, it should be emphasized that if the facts given earlier in this editorial are correct, there is no reason why the growth of our Church should not continue, and at an accelerated pace. It can be said, we believe, without fear of contradiction, that our leadership in the departments most intimately connected with membership growth is the best possible. More important, it can be said that the ministry of the ELC is on the highest plane, spiritually and intellectually, it has ever been. And most important of all, it can be said that at no time in our history have there been so many able and consecrated Christian lay men and lay women in our congregations. If such a combination of blessings did *not* result in outward signs of prosperity and growth, then it would indeed be time for us to search for the reason!

Lest we be accused of self-congratulation, let the other side of the picture be looked at briefly. Much more important than to ask, "Why did we grow so rapidly," is it to ask, "Why are we growing so slowly?" After all, for each 100 members of The Evangelical Lutheran Church to gain only 4.22 members in twelve months is a pitiable showing! We cannot but wonder how many of us there are in the membership of our Church who not only did not bring a single person into the Church in 1952, but who made absolutely no attempt to do so. A recent study made by the *Catholic Digest* indicates that 49% of the Lutherans in the United States made an effort during the past year to win someone for the Church, and that only a little over half of them are able to say that they succeeded.

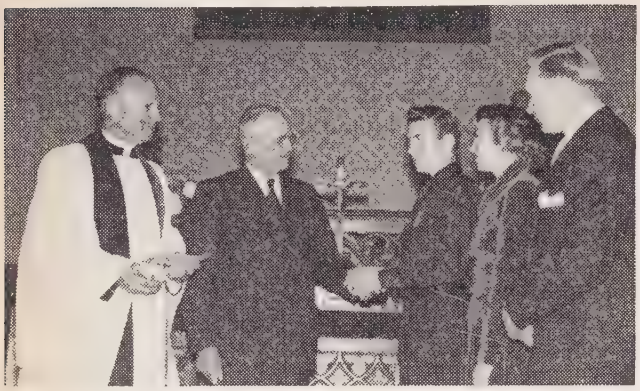
The truth of it is that the growth we show reflects the fact that people are truly seeking God these days far more than it reflects the missionary zeal of those of us who are already under the wing of the Church. Greater missionary zeal would result in far more rapid growth.

Boys' Work in the E.L.C.

Loren M.
National Di

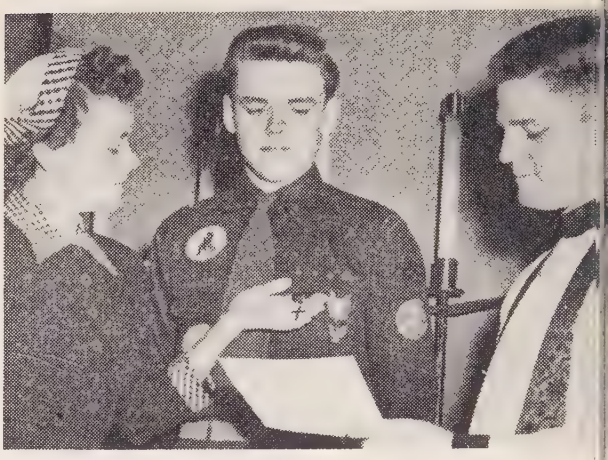
Pro Deo Awards Received

BISMARCK, NORTH DAKOTA



The Lutheran Pro Deo et Patria award was presented recently in Trinity Lutheran at Bismarck, North Dakota, to First Class Scout Keith Sorbo, son of Mr. and Mrs. Curtis Sorbo. Pictured are: The Rev. Opie S. Rindahl, Governor Norman Brunsdale, Keith Sorbo, Mrs. Curtis Sorbo and Mr. Curtis Sorbo.

CHATFIELD, MINNESOTA



The Pro Deo et Patria award was presented to Scout Darrell at Chatfield, Minnesota, in April. His mother, Mrs. Lucille pinned on the medal and Pastor Wm. K. Benbow conducte service. Gordon Mitchell is Darrell's scoutmaster. As a special ect, Scout Lewis prepared a study of Martin Luther.

MINOT, NORTH DAKOTA

Pictured with the Rev. A. H. Rogen are the four Scouts who received their church scouting award at Bethany Lutheran, Minot, North Dakota, this spring. Left to right they are: First Class Scout Arvine Hitland, First Class Scout Richard Larson, Pastor Rogen, First Class Scout Keith Scheltens, and First Class Scout Kenneth Ofsthun. Parents of the Scouts are Mr. and Mrs. Bjarne Hitland, Mr. and Mrs. Selmer Larson, Mr. and Mrs. Ronald Scheltens, and Mr. and Mrs. Oliver Ofsthun.

BARRON, WISCONSIN

Two scouts, members of First Lutheran, Barron (Wis.), rec their Pro Deo et Patria awards on Scout Sunday. Pictured are to right: Norman C. Olsen, Scoutmaster; First Class Scout Ste Coon; Star Scout John Nelson; and the Rev. P. E. Van Tassel and Mrs. Sigfred Nelson and Mr. and Mrs. Leonard Coon, pa of the Scouts, also participated in the ceremonies.

Some Light on Life's Disciplines

Fred Sommars

popular book at present is *A Man Called Peter,* by atherine Marshall. The author describes in a most aphic manner many interesting things, behind-the-enes incidents, so to speak, about her popular and fluential husband, the late Rev. Peter Marshall, who r several years besides being a very busy pastor, served Protestant Chaplain in the U. S. Senate. She brings rself into the story too. One day she was told by her ctor—"There are evidences of a light, soft spotting er both lungs"—tuberculosis! She writes, "The tears hich were just below the surface did not overflow ntil I had reached home and told Peter my bad news. e seemed stunned and said little. I remember throw-g myself into his arms, sobbing, 'I can't take it. I st can't take it.' . . . But I was about to learn that ith God's help, with God standing beside us in the idst of trouble, we can bear anything and come out ctorious. I already knew that God is with us in our ppiness. Now, I was to find Him in a new and eeper way, in the midst of heartache and disappoint-ent, leading the way out. This was a time of great ul-searching."

There is a "universal baptism"—suffering! We read in e Bible, "Man is born unto trouble as the sparks fly pward." G. H. Knight, in his book, *In the Cloudy and ark Day,* states the calm, sad verdict: "Grief is a uni-rsal baptism—the only baptism that is universal. The up is always going around; and, at some time or other, some way or other, in some measure or other, every ild of Adam has to drink of it, and many have to ain it to the bitter dregs. All the world over, the chalice sses from hand to hand, from lip to lip." Deep trouble mes upon those who live without God. It comes upon ose who live most humbly and holily with God, and hether accepted, or sometimes fiercely rebelled against, ventually causes the wounded heart to cry out for con-lation.

The classic passage of scripture on this whole subject the "why" of life's disciplines; some reasons for the oubles and fiery trials that God permits to come into e lives of His children, is Hebrews 12:5-13. "The peren-al problem of the sufferings and testings of God's ildren presses with more insistence than ever for a tisfying and final answer." A wrong attitude to God's alings—like bitterness, resentment and rebellion—will ring spiritual impoverishment and paralysis; even ruin nd wreckage.

Someone has put it this way—"without salvation, no sonship; without sonship, no discipleship." We might add—no *discipleship* without discipline from God (chastening)! In these troublous times, Christians the world over are passing through severe trials of both body and mind. The Bible makes it clear that as we approach the "last day," "perilous times" shall come. Notice, God does not say "prosperous times," as if things were finally going to evolve into heaven on earth—just the opposite will be true. Before the bottom started falling out of modern civilization, we heard a lot of talk about the "inevitability of progress." But "the only inevitability now mentioned is that of world destruction, at least the possibility of the extermination of the human race." We are making progress all right, but in the wrong direction—men of distinction may soon become extinguished men! "But there is one kind of progress that is sure. The eternal purpose of God moves on. God's program is running on schedule. He will arrive where He is going."

Let us carefully meditate, in paraphrase, quotes, and comments, on the suggestions of another. We consider first, the *character* of life's disciplines. The word "chastening" speaks of "child-training." God is making every circumstance of life, both sad and glad, work for our eternal well-being; "for our light affliction . . . worketh for us a far more exceeding and eternal weight of glory." All God's actions find their spring in infinite love; therefore, there can be no mistakes; nothing that is either harsh or unnecessary. When God sends the ploughshare of suffering and trial tearing its way through one's life, He has an objective in view—"Let Him plough; He purposeth a crop."

It is significant to read what Catherine Marshall writes by way of appraisal of her experience with tuberculosis, a disease that she finally recovered from. "In my own case, the real cause of my illness was a bad case of spiritual malnutrition. I had not known that my soul was all but starved to death, but it was. This might be a revelation to many laymen who believe that attending church once a week is quite enough spiritual exercise for anyone. In this instance, neither parental example nor a lifetime of church work, not even listening Sunday by Sunday to Dr. Marshall's inspired preaching had given me the necessary spiritual nourishment because I had not done my part during the week. Then when circumstances denied me even that Sunday service, I discovered the necessity of a day-by-day effort for myself.

It was a hard lesson to learn, but an invaluable one." No, God does not plough up the ground just to demonstrate His power—"all His disciplines are designed."

What about the *channels* of life's disciplines? There are many, but let us look at three. First, our own mistakes and sins! We can often see some connection between our own sins and consequent suffering. Even here the Grace of God through Christ brings forgiveness and healing, and valuable, never-to-be-forgotten lessons are learned.

Then, there are the mistakes and sins of others. Trials from this channel seem most difficult to understand and bear; they seem so undeserved. Here, we must not fail to distinguish between God's *permissive* and His *directive* will. What others do may not be at God's *direction;* but God *permitted* it to be done for some wise reason. "By the time that action reached you, it ceased to be the wrong act of another, and became the will of God for you, since to a yielded believer there are no second causes. . . . You can, therefore, be confident in every circumstance of life, however baffling, that it has been permitted in your own best interests by the wisest and most loving of Fathers, who knows our 'load-limit.'"

Then we have God's providential dealings. Fact is, God has never promised to give a reason for all His actions. John the Baptist, after an unparalleled ministry of self-effacement, suddenly finds himself thrown in prison. Jesus is not very far away. He will doubtless visit him and at least say a word of appreciation. But no! "One visit from Christ would have transformed his prison into a palace. One word of explanation would have banished his doubts—but the visit and the words were not forthcoming. Again, Lazarus is dying. His devoted sisters hurriedly send a message to Jesus, confident that He will come to their aid in their hour of distress. But He does not come. Four days later, after their brother had died and had been buried, Jesus arrives on the scene to tell them in effect that He was blessing them more by staying away than by hurrying to their side. And so in a hundred ways, through bereavement, sorrow, adversity, physical or mental anguish, through friend and foe, we are tested and tried."

A good question, then, is—"How shall we respond to life's disciplines?" Hebrews 12:5-13, presents three ways. We may *despise* God's chastening rod, v. 5, by rebelling instead of submitting; by refusing to learn the obvious lesson, or by refusing to see any reason in ourselves for the trial. Mutiny against a loving Father leads to hardness of heart and final dark despair.

We may *faint* under discipline, v. 5b. We may feel the load to be heavier than we can bear, that the tunnel will never end; which reaction soon leads to despondency. We must remember that with every trial, [illegible] has promised the needed strength to carry us thro[ugh] I Corinthians 10:13, "will not suffer you to be [tempted] above that ye are able."

We should be in *subjection,* v. 9. There is no [other] way for victory and deliverance. "The lowest lev[el] victory is to *submit,* because we know resistance t[o] divine will is unavailing. To *acquiesce* in the wi[ll] of the divine dealings is higher ground, but that [which] brings most glory to God and most rest of heart t[o] chastened soul is to *embrace* the will of God with a[ll] —to say 'Blessed be the name of the Lord' even th[ough] the voice is choked with sobs."

God's purpose is to make every Christian more lik[e] Son, and discipline is one of His most valued i[n]ments in realizing this aim. In v. 8, we note that s[uf]ing is a proof of our *"sonship."* "It is the fondest [and] most interested parent who devotes the greatest [at]tion to the child's training, and who at the cost o[f] sonal pain does not spare the rod if it will better [fit] to mould the character."

Chastening is for our *profit,* v. 10. Present and et[er]profit; what seems often to be loss is really gain. [It] becomes more valuable the more it is hammered [and] pounded, the more it is put in fire. So is the effe[ct] God's chastening strokes upon pliable, Christian [char]acter.

Then there is *holiness of life,* v. 10. "Trial does [not] automatically make us holy whether we will it or [not] but if we rightly receive it, God will sanctify it t[o] Fire removes from the ore only that which det[racts] from its highest value, and the fires of testing re[move] only the sins and weights which, in sullying our [pure]ness, inevitably mar our happiness."

Finally, God is after a rich *harvest,* v. 11. God w[ants] us to bear much fruit (John 15). "Chastening is [one] of His choicest fertilizers. As He applies it, the [soul] borne the precious fruit of faith, which trusts wh[en] cannot see; of *patience,* which endures when it ca[nnot] enjoy; of *peace,* which is tranquil in the midst o[f] storm; of *longsuffering,* which bears even when s[o] tried; and of *love,* which remains true when seem[ing] forsaken." The big question is; do we want what [we] wants? Can we re-echo the prayer of the great se[er] of the Lord, Dr. Joseph Parker?—

"Plough on, Lord, I want my life to be ploughe[d] over, that it may be sown all over, and that in [every] corner there may be golden grain or glorious flo[wers] Pity me that I exclaimed when I first felt the plo[ughs] share; Thou knowest my frame, Thou rememb[erest] that I am but dust; but now I recollect, I put th[ings] together, I see Thy meaning. So drive on, Thou Plo[ughman] man of Eternity."

he Lost One

Harold B. Kildahl

THE THIRD SUNDAY AFTER TRINITY
June 21, 1953
Text: Luke 15:1-10

mple illustrations, aren't they? A lost sheep, a lost in—in response to which we might well say, "What one among so many?" In view of the history of the orld in recent years, such a response might be justified. One reads of purges in distant countries, especially ose behind the Iron Curtain, in the course of which ot thousands, but literally millions of individuals have en murdered officially. Again, out of the war years me terms that indicate the little value that is placed human life, such as "expendable" or "casualty computions." Consider the plight of the victims of secret olice, gestapo, or other organized "official terrorist" gencies.

I have had the privilege of visiting with escapees and fugees in Western Germany. I have seen the wistful ok in their eyes, the tired and weakened bodies, and e hopelessness of their situations, and I am sure they ave often asked themselves: "What am I among so any?"

No doubt, in the measurements of the world one erson, more or less, is of no significance. It may well e that the world would be better off with fewer people. sudden decrease in mouths to feed would be welcome some countries, no doubt, and men who deal with e projection of population figures and their conseuences can with fair accuracy predict the "trouble ots" of the world that may burst into flames. But ur concern is not with the world. It is with the value the soul.

Jesus, the Lord of Salvation, put a great value on the ul of a man. How much more than a sheep are you orth? What if you do gain the world and lose your ul? Such questions were native to His mission and al in life. Because He came to seek and to save that hich is lost: not the found—not the righteous—not the hole.

The lost one is the concern of the Lord, and the ncern of His Church. It should likewise be your conrn. The ministry of reconciliation, the proclamation the Gospel, the missionary effort, the budget of the hurch, the prayers of the faithful, the lives of the nsecrated—these all combine to manifest the love of od and His people for the lost one—for the soul of e individual for whom Christ died. No measurement worldly terms can compute the value of a soul. Only od has computed that value. He did it by giving His on to die on Calvary, to bring salvation to the life of very man. His concern for the lost one, friend, is His ncern for you. Amen.

Book Mission Brevities

M. O. Sumstad

NEW TRACTS

No. 278 I Believe
No. 279 Do You Know Him?
No. 280 Not What These Hands Have Done
No. 281 Those Forty Wonderful Days

These tracts may now be ordered from *Book Mission* 57 South Fourth Street, Minneapolis 1, Minnesota.

If you wish to see samples of these before you order them in larger quantities for distribution, these will be sent to you on request.

ONE COLUMN EACH MONTH

We are deeply grateful to Dr. O. G. Malmin, editor of Lutheran Herald, for offering to set aside one column each month for the Book Mission. We have long craved such opportunity to make the Book Mission better known, and we shall endeavor to make the most of this in order that more and more may be drawn into the fellowship of our tract distributors. Book Mission has a fairly large supply of tracts and booklets—"good seed"—built on the Word of God. Before this seed can serve its purpose of winning lost souls into faith in Jesus Christ as personal Savior, it must be sown into human heart soil.

Jesus gave few commands while here on earth, but this He made abundantly clear that every follower of His must bear witness to the faith he holds dear. We are to let our light shine so that souls may be won. Many are the ways by which we may bear witness to Him. We believe that one of the most effective means for the winning and keeping of souls is the prayerful distribution of Christian tracts. So simple, so easy is this method of making Christ known and loved and honored that no Christian dares say that there is nothing he can do. "He that is wise winneth souls" (Prov. 11:30).

Book Mission service is somewhat seasonal. June is the month for orders from vacation Bible school teachers. Luther's Small Catechism is high on the list for the upper grades. For the little ones our three collections of prayers for them are well received. Ask for "Little Folded Hands," "Little Trusting Hearts," and "His Little Ones." These are attractive and appealing. Then there are also the two tracts with Jesus pictured as the Good Shepherd and Knocking at the Door. If ever a picture is worth a thousand words it is in dealing with children. Ask for tracts Nos. 169 and 170.

TOWARD THE FOURTH SUNDAY AFTER TRINITY

The Epistle: Romans 8:18-23

The Gospel: Luke 6:3

Monday, June 22
FIRST OF ALL—PRAYER
Read I Timothy 2:1-15

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions. . . .

There are some who conceive of the role of the Church in relation to the State to be that of a critic. And as so often happens with a critic, it becomes a matter of finding fault. There is no easier profession in the world than that of a fault-finder. He never runs out of a job and always has an audience. It has the added reward of a fine feeling of righteousness on the part of the critic.

Paul points Christians to their duty to pray for the State and its rulers. As in personal relationships prayer is the key to untold blessings, so too in the Church-State relationship. If we are to make a positive contribution in this area, we must be more ready to pray and less quick to criticize.

Dear God, we thank Thee for our country. Bless and guide our rulers and grant them wisdom to govern wisely. Amen.

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Tuesday, June 23
FIT FOR THE OFFICE
Read I Timothy 3:1-16

The saying is sure: If anyone aspires to the office of bishop, he desires a noble task.

In the third chapter of I Timothy, Paul discusses the qualifications of those who are to serve in positions of leadership within the Church. The work is noble and necessary. To aspire to serve the Lord in this way is not wrong. But the very nature of the office and the work places definite qualifications which must be met if one is to be fit for the office. In many walks of life, it is readily admitted: "What you do off the job, how you live your personal life is of no concern to me, your employer." Not so within the Church. If anyone is to serve in a position of leadership in the Church, his personal and private life must be above reproach. He must in matters of faith and life be an example to the flock. Thus, if you aspire to such a position, remember it is a noble task, and keep in mind the qualifications that make one fit for the office.

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Wednesday, June 24
TAKE HEED TO TEACHING
Read I Timothy 4:4-16

Take heed to yourself and to teaching; hold to that, for by so you will save both yourself and hearers.

The responsibility of a pastor is great. He, like others filling an office i Church, is to be an example to oth his personal life. But because he is cially called to the public preaching teaching of God's Word, he has the s responsibility of seeing to it that he claims the pure Gospel. He is to attention to doctrine. He is to fee flock under his care. Their spiritual h yes, their salvation, is directly relat the message he brings. Only the has the power to save lost souls. awful responsibility should serve to every pastor take heed to his teaching you, the hearer, should also be conce It is your soul that is being fed. therefore, for your pastor that he preach the Word of God in its truth purity. He needs your prayers.

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Thursday, June 25
IN THE POWER OF GOD
Read II Timothy 1:1-11

Do not be ashamed then of testifying to our Lord, nor of me his prisoner, but take your share of suffering for the Gospel in the power of God. . . .

Paul knew what it was to suffer for the Gospel. But he had also experienced that God does not fail His own in times of crisis and persecution. God supplied him the strength to endure. Perhaps Timothy was inclined to be timid in his Christian witness lest he, like Paul, be thrown in prison. Paul says: Do not be afraid; God will not fail you.

Is not fear the basic reason why we so often fail to witness to Christ as we should? We are afraid of what will happen to us if we speak up for Christ. And our fears in a sense are justified. But what we need to remember is this: Even though our worst fears come true, God will give us the strength to bear it all. Christian courage faces danger and suffering in the power of God.

Dear God, grant us boldness to witness and strength to endure afflictions. Amen.

Friday, June 26
YOUR BIBLE AND YOU
Read II Timothy 3:1-17

All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

When we read these verses, we think so often in terms of others. But they refer, first of all, to each of us personally. *We* need to be advanced in knowledge. *We* need to be convicted of our sins and rebuked on account of them. *We* need the direction of our life constantly re-set by the Word of God. *We* need training in good living. Only as the Word of God accomplishes this in our hearts and lives are we equipped for every good work. It follows, of course, that the Word of God accomplishes this work also in others. But those who teach others must first teach themselves. The Word of God is profitable for you personally. Are you using it regularly and rightly?

Dear God, we thank Thee for Thy Word. May its purposes be accomplished in our hearts and lives. Amen.

Saturday, June 27
CARRY ON
Read II Timothy 4:1-8

As for you, always be steady, er suffering, do the work of an evang fulfill your ministry.

Paul understood that his days on were about over—he was at the poi being sacrificed. His personal future assured. The crown of righteou awaited him in the new life to come. does Paul fret over the future of Church. He entrusts that too in hands. He is aware of the younger whom God had called into the wor he writes to Timothy and says, "(on."

At the seminary one of the prof used to end his comments on our w work with the greeting, "Carry on was an exhortation to faithfulness i future. Each generation of believers to those who still have life before t Our time is nearly over—you must on! May God help us all be faithf their dying charge.

Dear God, we thank Thee for whose life of service is about over. us to carry on the work they have be Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

000 EXPULSIONS

t least 3,000 young Protestants have en expelled from schools in East ermany for refusing to renounce the angelical youth organization, *Junge meinde,* it has been reported from rlin. Communist-directed expulsions e continuing throughout the Soviet ne. The actions are carried out at ass meetings in the schools at which dents are given the choice of sign- g statements that they will sever re- tionships with the Church organiza- n or be expelled.

Attacks upon the *Junge Gemeinde* ere launched in Communist publica- ns shortly after the first of the year, d the drive for expulsions began rly in April.

ERGER OF NEGRO, WHITE ONGREGATION ORDERED

ne way to bring the Negro and white to the same congregation is by an der. Roman Catholic Bishop Vincent Waters of Raleigh, N. C. has or- red the merger of a white and Negro ngregation at Newton Grove, N. C. vithout restrictions of any kind," to effective May 31. Negro attendance white Catholic churches is not un- mmon in North Carolina, but the tion is the first of its kind in the ate. Catholic officials say they think e plan will work out all right, even ough some of the Church of the oly Redeemer's nearly 300 white par- ioners have protested the directive at it absorb the 70 to 90 Negroes of . Benedict's church. The two church ildings are on adjacent lots of the me property.

"We are expecting trouble," said Dr. hn C. Monk, 74-year-old Holy Re- emer parishioner. "There is a strong eling there might be violence on May . White people don't want it, and tholics are up in the air. It isn't at we have any hatred for the Ne- o race; it's simply that segregation the custom here, and the community ll not stand for it." Father George nch, vice-chancellor of the diocese, pressed the belief that "we are doing e right thing."

FOR NURSERY CHILDREN

RNS Photo

The American Baptist Convention has developed a new religious training program for nursery children, 1 to 3 years old. The program was unveiled at a meeting in Denver of the Board of Managers of the American Baptist Board of Education and Publication. The teaching materials included a set of 29 books, including manuals for parents, picture books with Biblical themes for children, and a special song book. In this photo, Albin F. Nelson, manager of the Chicago branch of the Board of Education and Publication, shows Philip Masse of Columbus, Ga., some of the large Biblical pictures used in the program.

VACATION CHURCH SCHOOLS

More than five million youngsters are expected to attend vacation church schools this summer in some 88,000 churches, it has been estimated by Miss Mary E. Venable, associate director of children's work of the National Council of Churches. This would be an attendance gain of 100,000 over last year.

Clate Risley, general secretary of the National Sunday School Association, also looked for an increase in attendance at church schools this summer. The Association is an affiliate of the National Association of Evangelicals. Mr. Risley recently returned from addressing vacation church school leadership institutes in 15 different centers. "There is a tremendous interest on the West Coast," he said. He said the trend is away from union vacation schools, with each church setting up its own. "Very often church leaders in a town will hold leadership training courses on a union basis, or co-operate on promotion, parades, and demonstrations, but their classes are operated separately," he explained.

COMMUNISTS SEIZE LUTHERAN SCHOOL

RNS Photo

Mansfield Castle, near Eisleben in Saxony, used as a Lutheran training school for deacons, was recently raided by police and agents of the East German (Communist) State Security Ministry. Its students and faculty were arrested, although later released, and the Communists took over control of the institution. However, the center's senior deacon was held in custody. No reason was given for the action. Meanwhile, officials of the Evangelical Church in Germany have protested the seizure to East German authorities.

EVANGELISTIC CRUSADE

RNS Photo

Dr. Billy Graham is shown conducting a session of his month-long St. Louis (Mo.) Evangelistic Crusade before a packed house of 12,000 persons. The closing service of the campaign, held outdoors in Forest Park to accommodate the overflow crowds, drew more than 50,000, raising the grand total for the entire crusade to more than 400,000. Dr. Graham was scheduled to open another month-long crusade in the Dallas Cotton Bowl on May 31.

INDUSTRIAL CHAPLAINS

Industrial chaplains are reaching many persons whom the Church has failed to reach, the Rev. J. Gordon Peterson told the 45th annual convention of the Southern Gas Association in New Orleans. Mr. Peterson, who has served as chaplain of the Dearborn Stove Company of Dallas for the past two years, said that the Church in the past has reached the people between the "top guy" and the "bottom guy." Describing his experiences at the Dallas plant, Mr. Peterson said that many of the "bottom guys," especially the men, are returning to church as a result of the spiritual program conducted by the company. The program includes a daily 10-minute service held in the open plant on company time with readings from the Bible and prayers.

RELIGIOUS PROGRAMS IN U.S. PARKS

Sixty-six student ministers from 53 colleges and seminaries will set out shortly from campuses over the nation to conduct religious programs in 11 U. S. national parks this summer. The schedule of interdenominational preaching and vesper services, sacred music festivals and Bible study sessions they will offer has been approved by National Park Service officials. The ministry is sponsored by the National Council of Churches' joint department of evangelism and is directed by the Rev. Warren W. Ost.

A pilot project to test large-scale use of student ministers in this work was held at Yellowstone Park last year, with 20 seminarians participating. This test proved so successful that a committee was set up last Novemb[er] work with park officials on pla[ns] expand the program this summer.

The 66 student ministers acc[epted] for the project, Mr. Ost said, repr[esent] 12 denominations and come fro[m] theological seminaries and 34 co[lleges] in 24 states and the District of Co[lum]bia.

WORTHY OF NOTE . . .

Voluntary participation of clergy[men] in Social Security was endorsed by the General Board of the National Council of Churches, and a resolution adopted urging Congress to approve permissive legislation to make clergymen eligible for Social Security benefits. . . . The first Scandinavian Roman Catholic diocese since the Reformation has been established in Denmark. . . . A bill to allow churches, schools, and other non-profit institutions to send educational films through the mails at the book rate was passed unanimously in the Senate and sent to the House. . . . The first doctorate in philosophy degree Hebrew Union College of Cincinnati, Ohio, has granted a Christian clergyman in its 78-year history will be conferred on the Rev. Ronald M. Hals of San Diego, California, a Lutheran pastor.

MENTAL HOSPITAL CHAPLAINS MEET

RNS Photo

More than 60 chaplains from various parts of the country attended a national meeting of the Association of Mental Hospital Chaplains at Washington, D.C. Among the delegates were, left to right: Dr. Winfred Overholser (Unitarian), St. Elizabeth's Hospital, Washington, D.C.; The Rev. Herman Eichorn (Congregational Christian), Napa State Hospital, Napa, California; The Rev. H. J. C. Bowden (Protestant Episcopal), V.A. Hospital, Tuskegee, Ala.; The Rev. Keith W. Keidel (Methodist), N. J. State Hospital, Greystone Park, N. J.; and the Rev. Peter W. MacCaulay (Presbyterian), Cleveland State Hospital, Cleveland, Ohio.

/ithin the E.L.C.

SONS

he Rev. Harold Aalbue, Eugene, gon, was recently elected president he Lutheran Student Foundation Oregon.

he Rev. and Mrs. C. M. Hanson l "open house" in their home in ineapolis June 1, in commemora- of their wedding and his ordina- 25 years ago. The festivities were nsored by the Zion Society for Is- and by the ELC Mission among ial Minorities in U. S. A., for ch organizations Pastor Hanson is utive secretary.

TRICTS

ern

tanley, Wis. Miss Marlene B. Ol-, who recently was graduated from Olaf College, has been appointed ish worker in Our Saviour's urch.

Onalaska, Wis. First Lutheran Church, parish of the Rev. Maynard V. Midthun, has begun the erection of a new church at an estimated cost of $152,000. Recently groundbreaking exercises took place. During the last few months the congregation has received 140 new members.

Milwaukee, Wis. On June 7 the Rev. Lloyd Roholt was installed as associate pastor of Ascension Church, parish of the Rev. Hoover Grimsby. The cornerstone of the congregation's new Educational Unit will be laid June 21. During first five months of the present year Ascension Church has received 194 accessions to its membership.

Southern Minnesota

Ellendale, Minn. The following speakers have recently appeared at First Lutheran Church, parish of the Rev. B. L. Schroder: Missionary Conrad Halvorson, April 26; Miss Alyda Overgaard of the Holy Land Bible Knowledge Society, May 3; District President Reinertson, May 5; Prof. Dr. E. Clifford Nelson, May 24.

Clarkfield, Minn. A Bible conference was conducted June 7-10 in the Clarkfield Church, parish of the Rev. P. L. Mork, by Dr. Oscar C. Hanson, president of the Lutheran Bible Institute.

Dovray, Minn. The new church of Our Saviour's congregation, parish of the Rev. L. B. Brakke, will be dedicated June 21 by Dr. L. M. Stavig, president of Augustana College, Sioux Falls, S. Dak.

Northern Minnesota

Carlos, Minn. Bethany Church, which during the last three years has been served by the Rev. M. T. Jenson, pastor of First Eng. Luth. Church of Alexandria, has voted to form a new parish together with Fahlun Church of Nelson, Minn., a congregation belonging to the Augustana Church.

Moorhead, Minn. A new congregation in this fast growing city: Lutheran Church of the Good Shepherd, was formally organized June 10. It is located in the southern part of the city. Its pastor is the Rev. Sanford Sorgen.

DEDICATION OF BLACK RIVER FALLS CHURCH

Photos by Speltz Studio

The new church edifice of the Evancal Lutheran Church, Black River ls, Wis., was dedicated Sunday rnoon, April 26, by Dr. Martin Anson, president of the Eastern Dist. At the two forenoon services the ie day the Rev. A. M. Romstad, nsville, Wis., the only living former tor of the parish, preached. Other vices in connection with the dedion event were: Men's night the foling Tuesday, the speaker being the Rev. C. E. Johnson, executive secretary of the ELC Brotherhood; youth night on Wednesday, speaker, the Rev. O. A. Anderson, executive secretary YPLL; ladies' night on Thursday, speaker, Miss Alice Sanne, executive secretary WMF. Present at the dedicatory services were the seven children of the late Rev. H. Engh, pastor of the Black River Falls parish 1904-12, two sons, Harald and Olaf, being pastors, taking part in the dedication. The Rev. R. P. Huss has been pastor of the Black River Falls parish since 1943. The last service in the old church, built in 1876, was held March 21; the altar and chancel appointments of the old church are placed in the Pioneer Memorial Chapel in the left transept of the new church. The exterior of the new fane is done in Stevens Point stone; the interior, which seats 500, is finished in light oak paneling.

South Dakota

Howard, S. Dak. The fiftieth anniversary of Bethany Church, parish of the Rev. M. E. Ranheim, was observed May 24. Among the speakers were two former pastors of the congregation: E. C. Grevstad, Cleveland, Ohio, and M. Bjornson, Fargo, N. Dak. The cornerstone of the church was opened and new material was added to its deposit. Pictures and books from by-gone days were on display. An addition to the church and other improvements in the building were dedicated by pastor loci, in the absence of the district president.

Rocky Mountain

Cody, Wyoming. On Pentecost Sunday a reception was held by Trinity Church, parish of the Rev. R. M. Mathsen, for 37 new members who had been received during spring. Eight of the 37 were either baptized or confirmed as adults. The same day the following chancel furniture made by Jack Gaines, a member of the church, were dedicated: pulpit, altar, and communion rail, made from walnut, and a font of alabaster; all these have been symbolically carved by the donor. Cody is a city near the famous Yellowstone Park.

Pacific

Madras, Oregon. A new church was organized May 24 in this growing little city; it adopted the name of Lutheran Church of the Good Shepherd. The Rev. Vernon Holte, formerly of Kathryn, N. Dak., is its pastor.

Tacoma, Wash. At the 15th anniversary celebration May 30 of the Puget Sound Lutherland Camp, located 10 miles north of Tacoma, a new chapel of rustic design was dedicated by the Rev. Carl E. Rydell, one of the founders of the camp. The dedicatory address was given by Dr. S. C. East president of Pacific Lutheran Col Parkland, Wash.

Parkland, Wash. The Women's sionary Federation of the Pacific trict held its 17th biennial conver in this city June 9-10. Among speakers were Mrs. R. O. Stor general WMF president, and Presi Eastvold of Pacific Lutheran Col Simultaneously the Lutheran Da ters of the Reformation of the di also met in Parkland. Speakers at gathering included Miss Arna N LDR executive secretary, and Pa N. A. Halvorson and O. P. Sta

Stanwood, Wash. Camano Ch a rural congregation near Stanw organized more than 50 years ag cured its first resident pastor, the Ralph H. Moe, in the summer of 1 Within seven months it became supporting. Prior to the time tioned the church was served by Rev. O. L. Haavik, superintende Josephine Sunset Home in Stanw Recently he was given a testim reception by the Camano Churc recognition of his services; a purse presented to him and Mrs. Ha He is still serving the church as d tor of its senior choir.

Tacoma, Wash. Central Church, ish of the Rev. R. H. Redal, rece on Pentecost Sunday 33 new mem several of these by adult confirma During the last ten months the m bership of the church has increase

SUNDAY SCHOOL TEACHER PROVIDES HIS OWN CLASSROOM

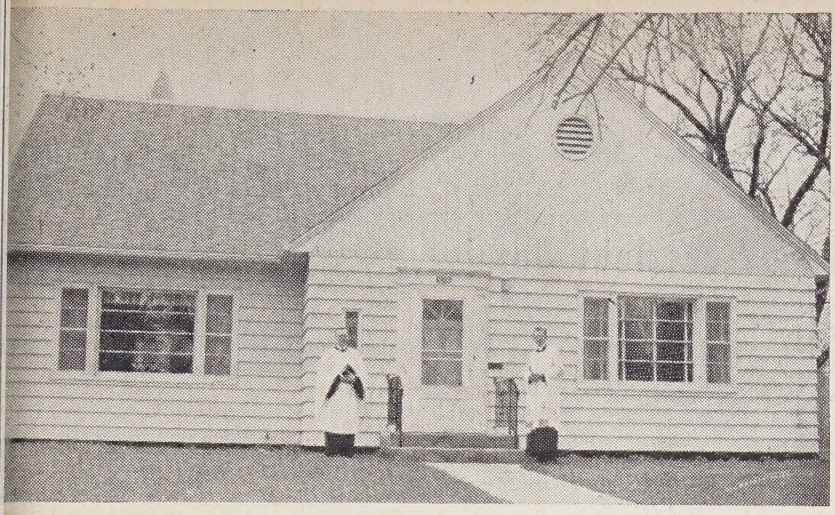
Pictured above is the movable Sunday school room of Ivar Albertson, sixth boys' class teacher of Our Saviour's Church, Oswego, Oregon. The picture also show Albertson and six of his seven pupils; at the left is the Rev. W. H. Gentz, pastor c church. As there was no room for this class in the church, Mr. Albertson built an alum top on his pick-up truck, furnished it with table and seats, and an electric heater for u chilly days. This is now the classroom of his group.

SONS OF WEST NIDAROS CONGREGATION

Photo by Paul Pierson

These four men, all sons of West Nidaros congregation, Baltic, S. Dak., get together for a cup of coffee at Luther Theological Seminary before leaving for summer work. Left to right: Karsten Ulvilden and Leslie Otterby, who graduated this spring, Selmer Hilmoe, junior, and Norman Eitrheim, also a junior. Ulvilden and Otterby have accepted calls to Puposky, Minn., and Grayland, Wash., respectively.

MINNESOTA CHURCH DEDICATES PARSONAGE



new parsonage of First Lutheran Church, Madison, Minn., parish of the Rev. O. I. sing, was dedicated Sunday, May 10, by the Rev. R. L. Otterstad, president of the qui Parle Circuit, Pastor Rossing assisting.

TUARIES

Mrs. J. J. Haarvei

Mrs. Anna Julia Siverson Haarvei, ose husband, the Rev. J. J. Haarvei, d in 1914 as pastor of St. Paul's urch, Berlin, New Hampshire, sed away May 4, 1953, at Racine, s., about 75 years of age. Funeral vices were held at Bethesda Church Racine, the Rev. T. S. Hanson of- ating. Burial took place May 7 at ammen Church, near Mondovi, s., where Pastors P. C. Danielson l E. A. Norson officiated. Mrs. arvei was born in the Drammen mmunity May 14, 1878. After at- ding the Lutheran Normal School Madison, Minn., and teaching for ne years, she married the Rev. J. J. arvei in 1904. After his death in 4 she moved back to the Drammen mmunity, where she continued to until she in 1950 moved to Ra- e. She is survived by two sons, one ghter, and three grandchildren.

The Rev. S. O. Simundson

The Rev. Simund O. Simundson, nyon, Minn., died May 28, in his d year. Funeral services were held e 2 at Gol Church, near Kenyon, Rev. V. F. Larson officiating. The mon was preached by Dr. C. M. swig, professor emeritus, Luther eological Seminary, St. Paul. Dr. C. Granskou represented St. Olaf Col- e, the alma mater of the deceased. undson was born Oct. 26, 1870, at nley Falls, Minn. He obtained the . degree 1894 at St. Olaf College, was graduated in 1896 from the United Church Seminary. He served the following parishes: Gol-Moland at Kenyon, 1896-1923; Hanska, Minn., 1923-28; Holden-Dale at Kenyon, 1928-41. In 1893 he married Caroline Hammerstrom, who survives him, together with four children. His sons, O. M. and S. C. Simundson, are ELC pastors. His daughter Hattie is the wife of the Rev. C. N. Engelstad, Chicago. Pastor Simundson was to have received early in June the Distinguished Service Medal of the St. Olaf College Alumni Association; it was awarded posthumously to his family.

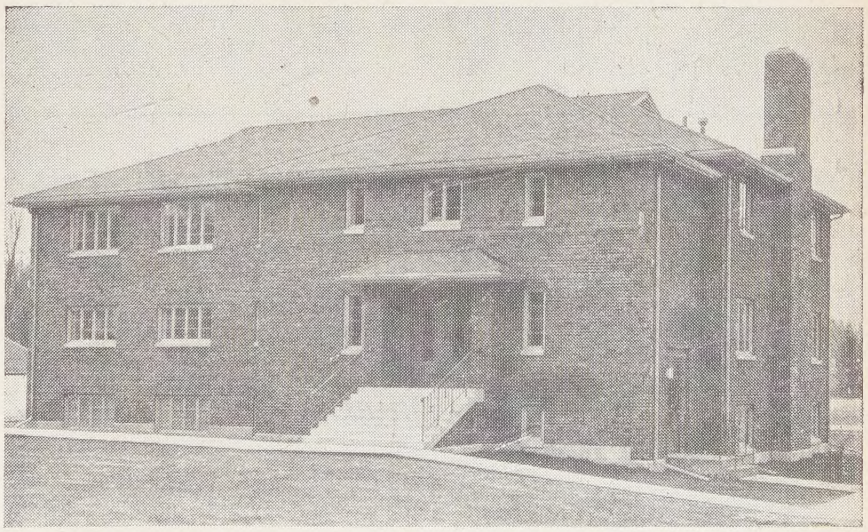
C. H. Hoff

Carl Herman Hoff, for many years a member of Central Church, Bellingham, Wash., died April 18, 75 years of age. Funeral services took place April 21 at Immanuel Church, Lawrence, Wash., Pastors O. A. Jacobson and J. L. Crary officiating. Hoff was born Jan. 24, 1878, at Koshkonong, Wis. His boyhood was spent at Newman Grove, Neb.; in 1891 he moved to Lawrence, Wash. After attending Pacific Lutheran Academy he entered business. Was a co-founder of the Hoff-Pinkey Lumber Company, being one of its officers until seven years ago. From 1911 he served for three terms as a member of the State Legislature of Washington. He served his congregation in many positions of trust, and was twice the representative of the Pacific District on the ELC Board of Review. In 1900 he married Josephine Tollum, who survives him together with two sons, one daughter, nine grandchildren and two great-grandchildren. His daughter Josephine is the wife of the Rev. A. F. Anderson of Seattle.

The Rev. G. G. Beito

The Rev. Gulbrand G. Beito, for 45 years pastor of the Rolling Forks parish, near Terrace, Minn., died May 11

WISCONSIN CHURCH DEDICATES PARISH HOUSE



Dr. Martin Anderson, president of the Eastern District, dedicated May 17 the new parish house of Our Saviour's Church, Whitehall, Wis., parish of the Rev. O. G. Birkeland. The building, an 82x42 feet, fireproof, brick structure, is connected with the church by an underground heated tunnel. It contains 15 classrooms, a chapel, an assembly room, besides several other service rooms, all modernly equipped. Ground breaking took place Sept. 7, 1950; the cornerstone was laid Sept. 30, 1951.

at Benson, Minn., in his 92nd year. Born Dec. 15, 1861, at Vestre Slidre, Valdres, Norway, Beito came to U.S.A. in his 20th year. Attended Luther College, Decorah, Iowa, 1882-89, and Luther Theological Seminary, 1889-92. Was ordained in 1892. After serving the Rolling Forks parish one year, he moved to Clifford, N. Dak., but in 1896 he returned to Rolling Forks. In 1940 he resigned and moved to Benson. In 1894 he married Tomine Estrem, who passed away March 22 last year. He is survived by two sons and five daughters.

Funeral services were held at Our Redeemer's Church in Benson, Minn., where the Rev. H. S. Nasheim spoke, and later at Rolling Forks Church, where Dr. J. Magnus Rohne officiated and the Rev. Oscar Rem preached the sermon. Burial took place in the family lot at the Rolling Forks Church. The parish, which Pastor Beito served for about 45 years, has erected in memory of Pastor and Mrs. Beito a monument and markers of Rib Mountain granite on the family burial lot.

ANNOUNCEMENTS

HELP WANTED

Typists and general clerical for permanent positions. Also secretary with experience, capable of assuming responsibility. Contact Mr. C. L. Nasby, Augsburg Publishing House, 425 S. 4th Street, Minneapolis 15, Minn.

The Lutheran Deeper Life Conference at Medicine Lake, near Minneapolis, Minn., will celebrate its 15th anniversary from July 13 to Aug. 2. Among the many speakers who will appear will be the following ELC clergymen: M. G. Halvorson, J. O. Gisselquist, A. E. Windahl, and C. M. Hanson. Address inquiries to Lutheran Evangelistic Movement, Inc., 904 Hennepin Ave., Minneapolis 3, Minn.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

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320 acre farm in the Peace River District of Alberta, Canada. 105 acres under cultivation. Well finished 2-room house, good-sized barn, other buildings. Dug well gives good supply of water. School bus route; 3 miles from store, post office, and Lutheran congregation. Price $6,500. 314-1A

160 acre farm with 130 acres under cultivation. Located Alberta, Canada's Peace River District. 8-room house, well finished with full size basement. Large barn, other farm buildings. Good drilled well with abundance of water. Located just across the road from school and post office. 8 miles from large Lutheran congregation. Price $5,250. 314-2A

79 acre dairy farm all under cultivation for sale in central Wisconsin. Complete set of buildings in good condition. Modern house, with bath, phone, electricity. Near school and Lutheran church. 4 miles from city on good state highway. 314-3A

356 acre farm for sale in Prairie Springs Twp., Jackson Co., Iowa. Graveled road, REA; 8-room house, large basement barn, other buildings; good well. About 200 acres tillable; balance pasture and woodland running water. 3

For sale—160 acre farm on hard road, 7 miles from town, western M ELC churches. 3

160 acre farm for sale in Stearn Minn. ¼ mile from town. 8 room with bath and full basement, barn Other buildings, 110 acres under plo acres alfalfa, 20 acres clover; elec School bus and mail route past door. 3

Homes

For sale—beautiful 18-room income Lovely large apartment for owner good income. Good rental location. W distance to loop in Minneapolis. Will c small home or small farm as part pa 3

Home for sale in city of 1,500 in G Co., Minn. 7-room house, insulated closed porch; large garden, fruit tree berries. Barn, henhouse, shed, well. Lutheran community. Price $6,300. Par balance reasonable terms. For full in tion write. 3

For sale—Comfortable 4-room lake completely modern, garage and sand Virgin pine trees, on Whitefish lake, Wing County, Minnesota. 3

Businesses

Building 24x90 ft. for sale or rent at field, Minn. Good location, steam Can give immediate possession. 31

Dry cleaning establishment for sa southwestern Minnesota, good trading fine Lutheran community. Will sacrifi quick sale. 31

Philips 66 gas station and bulk servi Highway 212 in small town in centra southern Minnesota Lutheran comm Good schools and roads. 31

For sale—seven choice 1 bedroom a studio apartment. New, well built, fo upkeep. Good location. Near 2 ELC ch in San Diego, California. Income per approximately $600. Sale price $51,5 31

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Sleeping room with kitchen privile nice quiet home for retired or employed Located in south Minneapolis near car 31

Double bungalow in south Minneapol room for one girl to live in and mak home. Write for further information. 31

For rent—1 studio apartment furn electricity and hot water paid. Very fortable; good location; near ELC c San Diego, Calif. Price $70 per month 1 bedroom apartment unfurnished at $8 month. 31

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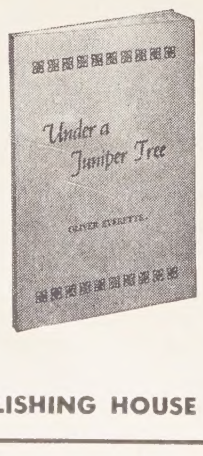
Middle aged lady desires position as keeper for one person in Minneapolis 31

Teaching position desired in graded ral school. Would like to locate in climate. Excellent reference. 31

Seminarian returning from year abroa sires temporary work during July and gust, Twin Cities, Minnesota. Physical preferred, but interested in anything. 31

M.D. finishing internship, July 1, association in general practice with g practitioner in Minnesota. 31

Poetry Collections



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HELP WANTED

ousekeeper wanted for general house- for mother and 2½ year old daughter. in. Home in suburban area of Minne- s. 314-21F

wo or three full time registered nurses a laboratory X-ray technician needed in all 25 bed hospital in Iowa. Some ex- nce in obstretrics and adaptable to emer- ies. 40 hour week, meals and laundering niforms furnished. Protestant community. 314-22F

anted—Rural teacher in extreme eastern tana. All pupils have Lutheran back- nd. New and fast growing ELC church. ounty seat town. Teacherage, electricity, ts state requirements, salary $300 per th. Must be qualified, reference neces- Musical background desired. 314-23F

anted—Rural school teacher in southern nesota Lutheran community. 314-24F own of 1,200 in southeastern South Da- wants a Lutheran doctor. Facilities are lable to rent or buy. Older doctor is re- g. Wide area can be served. Lutheran ch in town. County seat. 314-25G

entist wanted in western North Dakota of 1,500 people with new fire-proof ical clinic building which includes space dentist. Predominately Lutheran com- ity. Write for further information. 314-26G

Loving Remembrance

Memorial Wreaths—ELC

I heard a voice from heaven saying, te, Blessed are the dead who die in the from henceforth: yea, saith the Spirit, they may rest from their labors; for their s follow with them. Revelation 14:13.

loving remembrance of dear ones de- ed, the following gifts for the further- of the Kingdom of God have been n.

From April 6 Through April 10, 1953

eider, Mrs. Ernest, Sherman, S. Dak., $4.
e, Joseph, Dwight, N. Dak., $12.
nson, Olaus H., Grand Meadow, Minn., 5.50.
agard, Mabel, Madison, Minn., $28.
hback, M. E., Cambridge, Wis., $50.
erg, Mrs. K. K., Clarkfield, Minn., $58.
cer, Lester, Lennox, S. Dak., $2.
ing, Mrs. Caroline, Litchfield, Minn., $6.50.
heim, Oscar, Osage, Ia., $2.
beck, Mrs. Alfred, Lake Park, Minn., $7.
e, August, Hillsdale, Wis., $4.
Ottmar, Hartington, Neb., $4.
berg, M. L., Sisseton, S. Dak., $30.
ert, William, Osage, Ia., $2.
pson, Mrs., Sedan, Minn., $10.
pson, Eddie, Story City, Ia., $7.
eth, Mrs. Ann, Lakota, N. Dak., $5.50.
lie, Ingebright, Forman, N. Dak., $7.75.
eson, Mrs. Ingri, Lacrosse, Wash., $5.
gen, Ilena, Spring Grove, Minn., $3.
ld, Mrs. Minda, Northwood, Ia., $6.
t, Junis, Sinai, S. Dak., $22.50.
h, Gladys C., Perth Amboy, N. J., $5.
ner, Mrs. Bertha, Vincent, Ia., $3.

OMISSION—January 26, 1953

dahl, Lewis T., Luverne, Minn., $20.

From April 13 through April 17, 1953

ham, Mrs. Fred, Wentworth, S. Dak., $2.
rking, Henry L. Sheffield, Ia., $3.
, Anna, Nelson, Wis., $5.
rson, A. B., Oakland, Minn., $2.50.
rson, Mrs. Celia, Sioux City, Ia., $3.
rson, George O., Sioux City, Ia., $33.50.
rson, Mrs. Mikel, Waukon, Ia., $1.
rson, Mrs. Olea, Elbow Lake, Minn., $4.
aman, Fred, Appleton, Minn., $2.
son, Bennie, New Hampton, Ia., $27.
, P. N., Slayton, Minn., $8.

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Brustuen, O. T., Appleton Minn., $13.
Carlson, O. B., Appleton, Minn., $10.
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Clauson, William, Hadley, Minn., $178.
Dooner, Mike, Hector, Minn., $12.
Ehrich, Alfred, Blue Earth, Minn., $2.50.
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Eide, Torgen, Nelson, Wis., $5.
Ellegaard, Mrs. Andrew, Albert Lea, Minn., $43.50.
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Gjovig, Martin, Ortonville, Minn., $3.
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Hoff, H., Makoti, N. Dak., $30.
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Lundeby, Nels, Osnabrock, N. Dak., $21.
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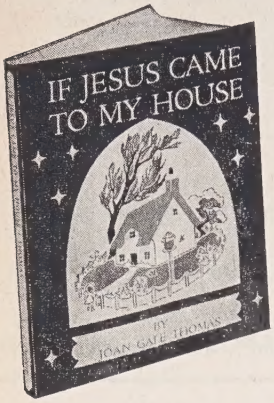

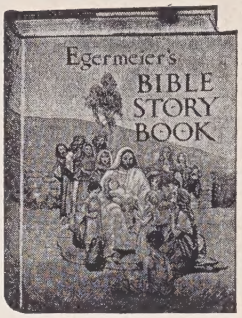

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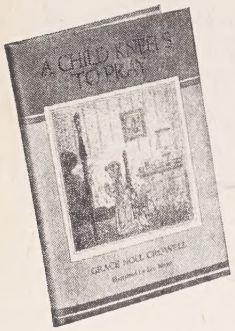

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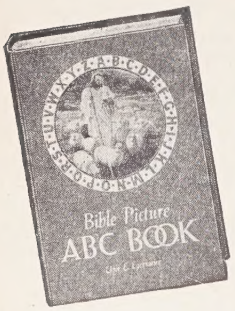

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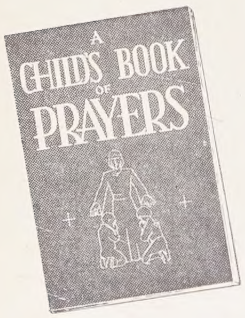

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